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Tahrik-i-Jadid

Monthly

RABWAH, W. PAKISTAN

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JOURNAL OF THE

Tahrik-i-Jadid Anjuman Ahmadiyya (Pakistan)

Editor : **NASEEM SAIFI**

Vol. 2 | MARCH 1966, Zi-Q'aad 1385 | No. 3

Sahibzada Mirza Mubarak Ahmad, Vakil--i-A'la chatting with Mr. Mahmood Ismail Czoelsch, a very energetic German Muslim in Frankfurt.

مکرم و محترم صاحبزادہ مرزا مبارک احمد صاحب وکیل اعلی ایک جرمن نو مسلم
مسٹر محمود اسمعیل سے جرمنی میں تبلیغ اسلام کے متعلق گفتگو فرمارہے ہیں

بسم الله الرحمن الرحيم

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JOURNAL OF THE
TAHRIK-I-JADID ANJUMAN AHMADIYYA (PAKISTAN)

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Background of Nigerian Coup

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The Ahmadiyya Jamaat is a religious organisation and it does not concern itself with politics. Who takes over from who is no business of ours, nor as to how the change over is effected. But the moral and religious issues of the political moves cannot be ignored even by religious Bodies. After all, it is the duty of the religious organisations to look after the morals of the people, whether they belong to the Government or the public and also to guide them to a pious and pure life. To that extent religion does come in. At the same time if a country is a multi religious country, it is the duty of every religious organisation to see to it that its rights and prospects are not trampled under the feet by the followers of other religions. We hope this point is easily understandable and we need not delve into it any further.

The bloody coup in Nigeria which has resulted in the overthrow of the Federal Government and take over by the military, though in very shady and unclear circumstances, also would not have been our concern in the least, had it not been that the only aspect of it that is most conspicuous is that it is the Muslims who have suffered most. The Prime Minister, Alhaji Sir Abu Bakr Tafawa Balewa, the Northern Premier, Alhaji Sir Ahmadu Bello and most of the military officers who have been killed are Muslims. It may not be easy for the outside world to comprehend this point but we venture to suggest that if the Christian missionaries had not whipped up the feelings of their flocks to the extent that they really did, any such coup would have had a different shape in Nigeria.

Have a look at the following news items that appeared in the Nigerian Press in this respect:

Bishop Warns Church Against Islam

Bishop A.B. Akinyele, who is in charge of the Ibadan Diocese, has warned the Anglican Churches in his diocese against allowing the religion of Islam to appear as the true fulfilment of African religion.....

Daily Times 23.2.1955

Rt. Rev. Bishop Howells in his Bishop's charge said, "The charge, which contained reports of several committees, made mention of certain 'major problems' of the church, namely: admission to Holy Communion, Christianity and Islam in West Africa and Christian marriage.

Daily Times 12. 5. 1955

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"The Church is facing bravely the greatest crisis of its history, fighting for its very existence and the souls of men."

Editorial of the Catholic Herald 27. 5. 1955

Anglicans Alarmed by Spread of Islam

Front page main news, Daily Times 18.5.1957

Synod seeks campaign aginst intrusion

"Members of he Anglican Synod which ended its meeting in Lagos yesterday unanimously deplored what was described as 'the menace of Islam' to Christian affairs in Nigeria."

Christian Faith in Danger *(Editorial)*

".....If the warning is not heeded, Islam may march triumphantly to the southernmost end of Nigeria."

West African Pilot, 21. 5. 1 57

Muslim Social Festivals Clash with Christian Worship

— Synod complains

"The Lagos Diocesan Synod in a statement yesterday, accused Muslims of arranging social events and harvest festivals to fall on Sundays not Fridays—at hours 'which strikingly coincide with church worship."

West African Pilot 11. 6 57

Aba Synod Sees Greater task Ahead in Emergent States

"The Archbishop, Dr. J. L. Horstead had said earlier in his address that the Church had for more than a century enjoyed British protection "but now everything was shifting to the hands of Nigerians most of whom were not Christians."

West African Pilot 25. 11. 1957.

Church Alarmed by Spread of Islam in Nigeria

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Daily Times 7. 12. 1957

Africa must decide in the Next Few Years

Church Congress discuss choice of three beliefs

Daily Times 13. 1. 1958

Christian Church Worried About Islam in Nigeria

Bishop Odatola

The Right Rev. S.O. Odutola, Bishop of the Ondo-Benin Diocese, stated at a press conference in Ibadan yesterday afternoon that the Christian Church was worried about the growing influence of Islam in Nigeria.

Daily Times 14. 1. 1958

Front Against Islam Sought at Synod *Daily Times 21. 1. 1958*

Christians can't Shut their Eyes to Politics *Right Rev. Odutola*

Curb This Invasion *(Editorial)*

"In religion, the "Mecca School" is on the assault war path every morning and every Friday with Maulvi Saifi as the Generalissimo."

Daily Telegraph 20. 1. 1960

Christianity is Losing out to Islam in Africa

West African Pilot 21. 2. 1960

In Africa : Is Islam Seeking Power ?

Drum, May, 1961

Christianity *(Editorial)*

"The unprecedented growth of Islam is giving the Christian church in Africa serious headache."

The logic is clear and we need not comment on the events that we believe to be the natural consequence of the religious conflict that was ripening in the hearts of the leaders of the Christian church in Nigeria.

Another Step Forward

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At the last Majlis-i-Shoora of the Ahmadiyya Mission, Sierra Leone, the Amir and Missionary in charge, Maulvi B. A. Bashir, said, inter alia,

"I have observed and you, too, must have felt that, for a long time, one section of the Movement has been ignored and neglected altogether. I mean female section of our Community. The main cause of this negligencc is nothing but lack of training and education among our women. I would, therefore, suggest that lajna Imaullah—Organisation of our women—be revived and Ahmadi ladies encouraged to work in collaboration with their ccunterparts so that the cause of the faith may advance smoothly.

"This calls for the establishment of a Secondary school for girls and, at least, one training centre where they are taught domestic Science etc. so that they may becomeu seful partners in running the administration of the Movement. For this, I would suggest when time is opportune and funds are available we, without further delay, carry out our scheme."

"During our missionary conference in Accra in May this year(1965) it was decided to have at least one school of Theology for training our missionary personnel. In order to implement this decision of the conference, we have made selection of ten students who will be leaving for Ghana very shortly. The duration of the tenure of scholarship will be 3 years. So long as we don't have a trained missionary personnel, Imams can make up this deficiency by performing religious rites in their respective towns voluntarily."

Before closing, Maulvi Bashir expressed his deep and loyal sentiments for the late Hazrat Muslih Mauood. He said,

"In fact the present day progress and stability of the Movement owes much to his divine wisdom and administrative ability. He established missions not only on Indo Pakistan sub-Continent but also in Europe, Africa and Asia. The Holy Quran was translated into eight major languages of the world and he wrote a comprehensive commentary of the Holy Quran which is in constant use by Muslim scholars and orientalists. Mosques were built in London, Holland, Frankfurt, Hamburg, Zurich and one more Mosque (in Denmark) is about to be built very soon."

The Sierra Leone Mission was established on sound footing by the late Alhaj Maulvi Nazir Ahmad Ali, who worked strenuously and gave his life there.

IN DEFENCE OF PAKISTAN

"The booklet is a standing monument to the invaluable services our missions are rendering in exposing Indian hypocrisy vis-a-vis Pakistan in particular and Muslims in general. I must congratulate you and thank you for bringing out this book which deserves a very wide publication."

Mian Ata-ur-Rahman
Prinaipal,
T.I. College, Rabwah
(13.1.1966)

Muslim Education in Ghana

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By J. S. Kaleem
Regional Education Officer, Northern Region

The Ahmadiyya Mission in the Northern Region is contributing a great deal to the development and progress of education in Northern Ghana.

Before the establishment of the Ahmadiyya Mission in the Northern Region, the Orthodox Muslims took little or no interest to send their children to school for formal education.

They would not permit their children to go to school for the fear of their conversion from Islam to Christianity.

Thus, under such misconception of the aim and purpose of education they had for many years, denied their children the opportunities and facilities which formal education offers to every child to develop fully his or her physical, intellectual, moral, social and emotional aptitudes, in accordance with the laws of Nature.

The Orthodox Muslims have an outmoded system in bringing up and educating their youth. Their educational system is a mechanical and, non-productive one, which depended on memorising and repetition.

It has no capacity for creating faculties of thinking and as a result its scholars are no more than copyists and have no quality of originality.

Thanks be to Allah, for, since the establishment of the Ahmadiyya Mission in the Northern Region a change of heart has dawned upon the minds of the Orthodox Muslims, as regards their indifferent attitude towards school education.

Their fears and misconceptions about school education are now gone, and gone forever, because they are now confident that the legacy and culture of Islam will be implanted in the hearts of their children at school. In consequence they now send their children willingly to the schools, especially the schools managed by the Ahmadiyya Mission.

As a result over 2,000 Muslim children are now enjoying the fruits of formal education and Islamic Instructions at schools, in the Northern Region.

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What they Say

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Mr. Stanko M. Vujica says in "The Ahmadiyya Movement in Islam" published in the December 1961 issue of the Eastern World (the Asia monthly):

"In Pakistan I found that the movement counts among its members a score of highly educated and inteligent men and a good number of successful business people..... What gives them strength is the fact that the Ahmadis are a close-knit, well-organised, highly-disciplined community and that the members possess an unusual degree of dedication, zeal and optimism. My own experience, at least, seems to indicate this. One day I had trouble finding a book on Ahmadiyyat in the Punjab University Library. Suddenly three students out of perhaps ten to fifteen who might have overheard my conversation with the Librarian came to my rescue. It turned out they were Ahmadis and in no time they put me in contact with their men who were more than willing to provide me with what I wanted. I have been approached by Ahmadis in hotels, railroad stations and even cricket fields. It is this sort of religious *esprit de corps* that makes Ahmadis conspicuous in Muslim societies; they certainly exercise an influence far out of proportion with their number."

READ

TAHRIK-I-JADID

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REGULARLY

MONOTHEISM IN CHRISTIANITY?

Reviewing the New American standard Bible: New Testament, Edward E. Calverley, Research Consultant of the Hartford Seminary Foundation, says in the Muslim World (Oct. 1965):

"But the feature of this New Testament of the New American Standard Bible that is most commendable and most welcome to all Arabic-speaking Christians and all missionaries is its treatment of the pronouns in the second person in English.

"The Preface of this New Testament explains: 'Thou, thy, thee are changed to "you" except in the language of prayer when addressing Deity.....Second Person Pronouns are marked "you" (sing) or "you" (plur) when it cannot be determined from the context whether they are singular or plural. Personal Pronouns are capitalised when pertaining to Deity,

"All missionaries to Muslims and all Christians for whom English is a second language will approve these principles. The consistent use of the singular pronoun in connection with Deity shows that true Christianity teaches monotheism, that God, Allah in Arabic, is One. The Bible correctly understood, condemns the tritheism that was rife in the time of Mohammad and is condemned in the Quran. This New American Standard New Testatament safeguards the emphasis that the older English translation preserved."

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